

(1) 1608/469,



THE
ADVICE
OF A
FRIEND,
TO THE
ARMY and PEOPLE of *Scotland*.



Scour Country is now like to be engaged in War, in which very many will, or must be concerned, on one Side or other, and the Fate whereof will affect every Man in the Nation, and not yourselves only, but your latest Posterity: It is incumbent on all of you, to consider the Grounds of the Quarrel, and to be well informed on what Side Truth and

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Right

Right ly, so as your Judgment and Choice may be determined upon Principles of true Wisdom and Justice, and your Conduct regulated by the Maxims of Religion, Virtue, and Honour.

I hope I may take it for granted, that you believe there is a **G O D**, who made, redeem'd, and governs the World; and, on all Accounts, has Title to the Homage and Obedience of his Creatures: That his Law is the Rule of our Duty, and that there is an impartial Judgment to come after this Life, wherein a strict Account will be taken of our Actions, and wilful Neglects, and every Man in the World, great or small, shall be doom'd to everlasting Bliss or Misery, according to his Behaviour here.

If all this is true, (as you profess to believe it is) then you must allow 'tis highly reasonable to take the greatest Care of the longest Duration, that you do not suffer yourselves to be misled from your plain Duty, by silly popular Prejudices, or selfish personal Views of present Profit, Pleasure, or Conveniency; but that you govern yourselves by the unalterable Laws of **G O D**, of Right and Reason, and let your whole Conduct be adjusted, so as you can best answer to him at that awful Day, when he will judge the World in Righteousness.

Whatever may be said for Soldiers of Fortune, fighting in foreign Wars, or remote Countries



Countries, where it is not easy for them to judge of the Justice of the Quarrel, (tho' I'm apt to think, their Way of Life is not warranted by the Gospel, and that the making War a Trade, will not square with the Principles of Christianity) ; yet their Case is more favourable, and a great deal may be pled for them, which will, by no Means, apply to those who engage on the wrong Side, in Wars Civil or Domestick. .

In such Wars, it is only the Justice of the Cause, and the Good of the Country, can warrant any Man to engage; it is by these Principles every Man must determine his Choice of the Side he takes, laying aside all worldly Interest, and selfish Considerations whatsoever: For if he embark on the wrong Side, and happen to fall in Battle, he puts his Soul upon the most desperate Issue; and for every Slaughter he makes of those on the right Side, he is downright guilty of so many Murders: And if the Consideration of Wages and Pay be his Motive, without Respect to the Justice of the Cause, he becomes *a Murderer for Hire*, which is the basest and most heinous of that horrid Kind of Villany: So that, view his Case in whatever Light, he has nothing but the Curse of GOD, and certain Damnation to expect in the next World, whatever his Fate may be here.

Suffer

Suffer me therefore, my dear *Countrymen*, with the Zeal of a Christian, the Heart of a *Scotsman*, and the Affection of a Brother, to offer you the best Assistance I can bring you, in a Case of the last and highest Importance, that you may think coolly, chuse wisely, and act justly for GOD, your King, your Country, and your Souls.

By the Manifestos of your King and Prince Regent, now in your Hands, you'll see the present Quarrel turns upon two Hinges, and points chiefly at two Things, which ought to be very acceptable to *Scotsmen*, viz. the restoring of your natural Sovereign and his Family, (which, under GOD, has the only Right to your Allegiance) and cancelling the late Union, which, to the Sense and Feeling of every Man, is become as burdensom, as it was always reproachful to our brave and ancient Nation.

Sure, you need not be told who is your *rightful and natural Sovereign*. His Title is as clear as Noonday ; and, whatever some Mens Interest may prompt them to say or do against him, yet I am persuaded that in their Conscience and secret Thoughts, they are convinced of his Right to the Crown.

The *Royal Person*, who now claims your Allegiance, is the next undoubted lineal Heir of Blood, and direct Descendent of the ancient Race of our *Scots Kings*. It is he whose

Ancestors

Ancestors, in a direct Line, have reigned over us for an Hundred and more Generations, *i. e.* for Two thousand Years and upwards, and from whose Favour all the Men of Figure and Fortune in the Kingdom, have derived their Estates and Dignities. It is he, whose Progenitors, in the Royal Family of *Stewart*, have sway'd the Sceptre of an Hereditary Monarchy, without Contest, for Hundreds of Years together. It is he upon whom the Crown is intail'd by the fundamental Rights of our Hereditary Monarchy, by the municipal Laws of the Nation, expressly asserting and establishing the Right to the Crown in the Proximity of Blood. It is he to whom (even before he was born) our Fathers swore Fealty and Allegiance, by those solemn Oaths given to former Kings, and promising Allegiance to them and their Heirs. "This, this is the "Heir;" the Right of the First-born is his. A Right not forfeitable to the Subject. Or if it was, you dare not say he has offended you, or done any Thing to forfeit it.

With what Face now, with what Conscience can you withhold your Allegiance? What can you plead in Favour of Hesitancy or Demur? Will you take Shelter under the Covert of an empty Sound, or an unmeaning Word? Will you lean upon that broken Reed the *Revolution*? You'll be ashamed of such a scandalous pitiful Refuge, when you reflect on

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the History of it, which, in short, was this: Upon Pretence of some illegal Proceedings of our late Sovereign, and of some imaginary Dangers from his Administration, in a giddy Time, and tumultuary Manner, upstarts a *Convention*, a Meeting headless and unauthorized, nameless in Law, and unknown in Practice: They assemble without any legal Call; neither Electors nor Members are duly qualified, forfeited Traitors are admitted as Members, without being rehabilitate, &c. &c. They take upon them to forfeit their Sovereign, and (by an Act as contrary to Law, as Darkness is to Light) they declare the Throne vacant; which can never happen in an hereditary Kingdom, because there, upon the Failure of the reigning Prince, the next Heir immediately succeeds to all his Right and Authority. However, they go on from ill to worse, they devolve the Crown upon a Prince remote in Blood, and destitute of Title: And thus, by a subsequent Train of such illegal Actings, in comes the present Possessor, whose Right must stand or fall, upon the Validity or Nullity of that audacious Meeting, which first pretended to void the Throne, and subvert the very Foundations of our Constitution, inlaid with our National Polity, established by Laws, confirm'd by solemn Oaths, and fortify'd by a Prescription of Two thousand Years.

This

This short, but genuine Narrative of the Matter of Fact, is enough, in all Conscience, to satisfy any Man in the Point of Right; I dare say, every wise unprejudiced Man in *England* and *Scotland*, is in his own Mind well satisfied as to this Particular. It is well known what were the Sentiments of our neighbour Nation on this Head, in the Time of King *Charles II.* when the Bill of Exclusion of the Duke of *York* was brought into Parliament, many of the greatest Men, both Lawyers and Divines, were of Opinion, that the lineal Succession was so rivetted in the Constitution, that it was above the Power, both of King and Parliament, to alter it. What may be in this I will not presume to say; if they both together could not do it, 'tis certain the last and least of the two could not. Sure I am, that no Man among them, never any Man, but an Enemy to Peace and good Order, such as the Fomenters of the great Rebellions in 41, and 88 were, dared to say, That a Meeting without a King, a Meeting such as ours was, (who even then acknowledged their Incapacity to change or abrogate the minutest Law) had power to dissolve the Succession, which is vast more than to abolish a Hundred Laws of Consequence; this being nothing less than to unhinge the Monarchy, and to raze the very Foundation of our Constitution.

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Indeed, the Friends of the Revolution were so sensible of the Weakness of those Grounds, on which they established the Vacancy of the Throne, and of their Insufficiency to satisfy the Minds of the People, That they found it needful to bring in a supplemental Topick; I mean that of the *Prince's* pretended Illegitimacy, the most malicious and impudent Piece of Slander that ever was invented on this Side of Hell. However, it served a present Turn, and would have gone far to have quieted the Minds of the People: But, tho' it was their Interest, and the Grand *Usurper* had promised to make it appear; tho' they were often call'd upon, often provoked to do it, they never durst bring it to the Issue of a fair Trial; and sure, we need no more to convict them of that egregious Falshood.

Even tho' they had not afterwards confess'd themselves Liars: For they who, at the Revolution, blew about the Suspicions of his Birth, yet at the Trial of Dr. *Sacheverel*, own'd it publickly, before the Queen, and both Houses of Parliament; on purpose to get rid of Hereditary Right, so much insisted on by the Addressers of that Time. This was a remarkable Instance of Providence, to render those wicked Men self-condemn'd and shew to all the World where the Imposture lay. " Their own Tongues thus falling

“ falling upon themselves, so that all that
 “ saw them laughed them to scorn: *Psal.*
 “ *lxiv. 8.* ”

And now, Gentlemen and Soldiers, consider seriously, if it be in any way safe for you, to venture your Honour, and your Souls, in a Cause so ill founded, as the present Establishment is: If you do, you discover to all the World, either the weakness of your Judgment, or the strength of your Prejudice; or, (which is worst of all) an absolute Unconcernedness what becomes of you hereafter, a careless Indifference, whether you be happy, or miserable forever.

Tho' Soldiers are too often under a strong Temptation to consider less the Justice of the Cause in which they are engaged, than the imaginary Obligations of Honour, which they generally think they ly under of sticking close to any Cause, when once they have espoused it; yet certainly, it imports them more than any other Set of Men, to examine carefully into this Matter; and be thoroughly satisfyed before they engage, because the highest Demands are made upon them; and the most criminal Part is expected from them: Blood and Wounds, Slaughter and Butchery, is their Province and proper Office: So that, whether a Man of Sense, and Seriousness, ought not to be well satisfyed of the Justice of the Cause, before he shed

Blood, especially, that of his Countrymen, his Relations, and Brethren, I think I may leave themselves to judge.

Even the bitterest Enemies, the greatest Opposers of the King's Title, I have yet seen, have own'd it so far, as to acknowledge he met with hard Measure, in being proscrib'd of his Right, without any Fault of his own, but only for those of his Father's. Now, let me desire of any Man, great or small, who serves under the present Government, to imagine himself in the Place of him he calls the *Pretender*, and then tell me upon his Honour and Ingenuity, whether he would not lay claim to the Crown, and think himself warranted both in Justice and Law to do it? And if he would, (as many Men of Sense and Figure in the Government have owned they would) then let me ask, With what Conscience, what Confidence can any Man fight against his King, for claiming his own Crown, while he himself would do it, if the Case were his own? If Men would do to others as they desire to be done to, the World would enjoy more Quiet.

The King's Title being thus uncontestable, this single Consideration ought to determine all Men of Conscience and Honour to quit a Side, and disengage from a Service, the Purpose whereof is nothing less than to hunt for the Life of your Sovereign, and to be guilty of intentional Parricide. I hope in God, it

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I beseech you, Gentlemen, (for God's sake, and for your own) that before you draw your Swords, you will consider seriously whom you are to fight against, and what you fight for.

It must strike you with Horror to fight against your *King*; a Character so sacred, that People of all Nations have held it in the greatest Veneration, next to that they paid to the Deity they worshipped. When the *Jews* betray'd our Saviour to Death, under the Nation of a Pretender, *Pontius Pilate* (mercenary and abandoned as he was) was struck with Astonishment, *Shall I crucify your King?* And tho' he afterwards consented to the impious Motion, he contrived the Inscription on the Cross, so as to leave a perpetual Infamy on these Traitors, " Be it known to all Nations " on the Face of the Earth, here is a People " who sought the Life of their King." If you would not share with the *Jews* in that infamous Character, you must stand clear of all such Practices as deserve it.

This King against whom ye prepare to fight, is your *native born Sovereign*, no Stranger, or the Son of a Stranger, but your own Flesh and Blood. *David* used this Argument, drawn from Relation and Consanguinity, with the Men of his own Tribe, and the Event proved it a good one, 2 *Sam. xix. 11, 12.* Your King's

King's Case is parallel, he sollicites your Aid by the sanie Motive, *Ye are my Brethren, ye are my Bones, and my Flesh, wherefore then are ye the last to bring back your King?* God forbid there be found among you any one so unnatural, as, instead of assisting to restore, should meditate to destroy his Father and Sovereign.

It is not unlikely, that one (and perhaps the chief) Reason, which induced so many of our neighbour Nation to conspire against their King, to drive him into Exile, and be so late to bring him back to his Dominions, was his being of *Scots Extract*, which they thought must byass him in favour of his own Countrymen. 'Tis true, they have seen their Mistake, they are now convinced by sad Experience, that they have got nothing by the Exchange they made, but Corruption, Slavery, and inde- lible Infamy: They are now dispos'd to repair the Injury they have done, and will you draw your Swords against your King, only be- cause he has suffer'd on your Account?

Let me ask you, Gentlemen, Do you fight your Neighbour without a Quarrel? Or do you use to quarrel without some Injury done, either real or imaginary? Now, what Injury has your King done you, that ye seek his Life, and the Extinction of his Family? Whatever Fault you found with his Ancestors, he is innocent, and should not bear the Iniquity of his Fa- thers.

thers. You have no imaginable Fault to charge him with, unless it is a Crime to have been born, and born your Prince, with a Right to govern you. For Shame, do not concur in pursuing persecuted Innocence.

Hitherto, I have laid before you only the King's Title, and your own Duty. This indeed is the main Point, and ought to be first established, for upon that all the rest depend: And therefore, I was surprised to find, in printed Addresses to you from the other Side, that this most material Point was carefully over-look'd, and not a Word said of it: Great Pains indeed are taken to stir your Passions, but none to inform your Understandings; the Authors have squandered all their Rhetorick in alarming your Fears, with the Danger of *Popery, Slavery, Persecution*, dreadful things indeed! But such, as I believe, have no Foundation, but in the fruitful Fancies of those that are artful enough to contrive, or silly enough to be imposed upon with such Bug-bears: Had they been addressing themselves to *Heathens* and *Hottentotes*, who know little of Right and Wrong, of G O D, and another World, it might have done well enough, to tell them of their Interest, Safety, Establishment, Conveniency, &c. But writing to Christians, they ought to have settled the Point of Duty first; for, if that is plain, all lower Considerations must give way to that one. If the
Laws

Laws of G O D, of Nature, and of this Nation, give the King a Right to your Allegiance, you must not with-hold it, for fear of what may happen. He is but a bad Casuist, who reasons from possible Consequences, and does not begin with Principles.

However, if you should get over all Considerations of Justice and Right, and have Respect only to your own Interest and the publick Good, even that ought to engage your Allegiance to your King: He is allowed, (by all that have the Honour to know him) to be the most accomplished Gentleman in *Europe*; he has a good Head, and a *British* Heart, and no foreign Interest to divide his Affections to his Country; his Presence commands Reverence, while it kindles Love, and the highest Esteem; and, in the midst of all his Trials and Misfortunes, he still appears with an Air of Majesty, which (I have heard many of you in the Service of this Government own) fits very awkwardly, and is but ill mimick'd by the present Possessor of the Throne. So that if the Kingdom had been elective, he ought to have been your Choice, and would deserve to govern you, tho' he had not been born to it.

Indeed I cannot help thinking, that the princely Qualities, which at a very early Age appeared in him, might be the true Reason, why the most politick Prince in *Europe* never effectually attempted to set him on his Throne

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an *Usurper* on the *British* Throne, shews plainly they do not think it their Interest, we should ever be blest with our rightful King: And will you conspire with these foreign Mercenaries against the evident Interest of your Country, as well as your known Duty to your Sovereign?

But here I cannot miss to observe how much better it is to be governed by Justice, than Policy, and to do our Duty to G O D and our Neighbour, rather than be led from it by worldly Views. The History of *Lewis XIV.* affords a most memorable Instance of this: While he continued a Protector of injur'd Majesty, G O D blessed him with such Success in a War of ten Years Continuance, as *France* could never before boast of: But after he had own'd an *Usurper's* Title to the Crown of *Britain*, in Prejudice of the exiled Prince, whom he had promised to protect, instantly there commences a new War against him, in which he never won one Battle, never prevailed in any Skirmish, but his Defeats and Disgraces were as numerous as his former Victories had been; and to complete his Misfortunes, the Hand of G O D came heavy upon his Family, which, from being as numerous and promising, and as unlike to fall under a Minority, as any great Family in *Europe*, was, in his own Lifetime, reduced to one single Infant Prince, the present King; who, if he

he had died then, had put an End to the profound Politicks, and ambitious Projects of his great Grandfather, and even to the Glory of *France*, by the Disputableness of the Succession. I only mention this as a Warning to Men of whatever Rank, never to let their Conscience truckle to carnal Policy, nor their plain Duty to worldly Views. **G O D**, who can confound the Pride of Princes, can easily controul and punish the Undutifulness of Subjects.

But to return to the Point in View, I need not tell you, my Countrymen, what you well know, and what I have already hinted: the horrid Ingratitude of drawing your Swords against a Prince, whose Ancestors so bravely defended us, transmitted down to us the Freedom and Independency of our Nation, and under whom our Nobility and Gentry received, and have possessed, all the Honours, Titles, Riches, and Estates, which have made their Families so considerable, both at home and abroad. Your King may, with very little Variation, bespeak you in the Words of *Jotham*, *My Father fought for you, and ventured his Life far, and delivered you out of the Hands of your Enemies; and ye are risen up against my Father's House, and have made Abimelech (the Son of his Maid-servant) King over the Men of Shechem; If ye then have dealt truly and sincerely with my Father's*

ther's House, then rejoice ye in Abimelech, and let him rejoice in you: But if not, let Fire come out from Abimelech, and devour the Men of Shechem, and the House of Millo; which was their Senate-houſe, *Judg. ix. 16, &c.* But I need not insist on this Argument, if you can digest Rebellion, and Paricide; Gratitude can have but little Weight: If the Virtues of your King and his Sons do not move you, 'tis vain to put you in Mind of your Obligations to his Ancestors.

I hope you will not think yourselves absolved from your Allegiance, because the King is not here in Person; You well know that is not his Fault, and besides his Royal Standard is displayed by his Authority and Commission, to his Eldest Son, *Charles*, your Prince, whom he hath constituted Regent of his Kingdoms; a Prince, who only wants to be seen and known, to be admired. So that the King may well expect that, Surely, *you will reverence his Son*, when you see him; God forbid you should copy the Example of those Rebels in the Gospel, saying, *This is the Heir, Come let us kill him, that the Inheritance may be ours*, *Matth. xxi. 37*.

I know your present Managers would make you believe, that were the King and his two Sons once out of the Way, there would be an End of Pretenders, and of all your Troubles and Commotions, Dangers and Fears, on that

that Account; and for that Reason, have gone into the most barbarous Villany, of setting Prices upon his and their sacred Heads. But I hope you are not silly enough to be perswaded of that; for he is very blind who does not see that, should that Event happen (which Almighty God prevent) it would be to us, and our Posterity, the Beginning of Sorrow. It is very plain to an ordinary Understanding, that if the King's bare Title to the Crown: when he could make but feeble Force to recover his Right, has Occasioned for many long Years, such Fears and Jealousies, such Imposts and Taxes, such expensive Fleets, and standing Armies, such bloody Wars and Commotions, at home, and abroad; were he and his Sons out of the Way, and the lineal Succession (according to our Law), devolved to another Family, who have Forces of their own to support their Claim, What Destruction would you then have brought upon your poor Country?

For Instance, the King of *Sardinia* is the next in Blood to your King and his Sons, you think him at present a considerable Ally, do you fancy he would then be a despicable Pretender? Should he fail too, and the *French* King, (which is no remote Prospect) come by Proximity of Blood, to be the nearest Heir to the Crown of *Britain*; do ye think him so self-denied, that he would not assert

assert the Right thus fairly devolved to him? Or would not the great Number of true Loyalists, and indeed all the wise Men in these Nations undoubtedly join him, rather than be for ever plagued and beggar'd by a disputed Succession? What a hopeful Condition would you then be in? "Nothing but Distress and "Perplexity, Mens Hearts failing them for "Fear, and for looking after those Things "that are coming on their Nation." Even in the Time of greatest Tranquillity you could expect, you would be like the poor frightened Jews on the Wall of *Jerusalem*, with working Tools in one Hand to earn your Bread, and Weapons in the other for your Defence; and, in the Event, you would as certainly be Slaves to *France*, as ye are now to *Germany*.

For my own Part, I am convinc'd in my Conscience, that as all the Miseries this Nation has felt for a Century past, (and God knows they are not a few) have flowed from our unnatural and base Treatment of the Royal Family, from the Blood of the *Royal Martyr*, which must always cry for Vengeance against us, till we do Justice to his Heir; so all the Happiness, Peace, and Security we can wish, or hope for, depends intirely, under God, upon the Restoration, Life, and Issue of our rightful Sovereign Lord, King *JAMES*: And therefore, he that now fights, contrives, or in any Way concurs to hinder the peaceful and

and happy Restoration of the Royal Family, is a Traitor to his King, an Enemy to his Country, and a Fool to himself and his Posterity.

And this suggests another Motive, which ought to have Weight with you, that is, *Love to the Country that gave you Birth*, which is now fainting, perishing, expiring under that Load of Ruin and Reproach you have brought upon her. Choose now, whether you'll be real Patriots, or abandoned Villains; whether you'll listen with Pity to the dying Groans of our common Mother, or if (like *Nero*) you'll rip up the tender Womb, in which you were conceived and born.

By the late reproachful *Union*, you cannot but feel many Miseries come upon you, and have Reason to fear many more to ensue; you are sunk from being a Nation; that Liberty and Independency, for which your Ancestors fought, and which they transmitted down safe to their Posterity, at the Expence of their Blood, is now betray'd and given up, for a very poor pitiful Equivalent. What would the *Wallaces*, *Bruces*, *Græmes*, *Gordons*, *Ogilvies*, &c. all the old Noble Asserters of their dear Country's Rights, Sovereignty and Honour, think, if they saw you now dragging your Chains, how would they blush to see themselves succeeded, (I dare not say represented) by such a Spawn of Vermine? Have

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ye got any Thing by this *inglorious Union*, but an Increase of Taxes, and Tax-Gatherers, a Swarm of Custom and Excise Officers, who live and fatten on the Sweat of your Brows ; to have your Morals debauch'd with Corruption, Luxury, and Perjury ; and your Youth, the Flower of your Country, forc'd into the Army for Bread, and sent abroad to be butcher'd in Foreign Quarrels, wherein you have no Concern, and perhaps led to Slaughter with Intention to destroy these brave Men, that being strip'd of your Defence, you may the easier be conquered by the next Invasion from *Germany*, that is, so soon as the *Hannoverians*, *Hessians*, and *Dutch*, now in your Pay, can be brought over for that Purpose. Such is your present Condition of Slavery and Dread, from which you have but one Expedient left to bring you Deliverance, and that is, to do Justice to your Sovereign ; which if ye now refuse, or neglect to do, you must resolve to be Slaves for ever, and to groan unhelp'd, unpitied in your Misery, the Curse of your own Country, and the Scorn and Contempt of all Nations on the Face of the Earth.

Consider this seriously, before you venture to draw your Swords against your Brethren, your own Blood, jeopardizing their Lives in Defence of their King's Right, and their Country's Liberty, which must stand or fall together.

No Man of Sense engages in any Enterprise, till he has viewed it on all Sides, and considered the Consequences, either of its Success or Miscarriage: And I suspect much, that those Gentlemen, who engage in Battle against their Country, will make but a sad reckoning, whatever the Event be. If you are overcome, you can only be considered as the greatest Monsters that ever any Nation brought forth. If you prevail, (which may propitious Heaven forbid) it will be no Honour or Pleasure to you, to see the brave true Patriots of your Country, and your Country its self, buried together in one Grave; you'll then curse the Day that brought you forth to be the unhappy Actors of that direful Tragedy, and your bleeding Mother, poor *Scotland*, (weeping for having brought forth such Vipers) may have this Inscription engraven on her Tomb-stone; *Hear, O Heavens, give ear, O Earth! I have nursed up Children, and they have rebelled against me*, Isa. i. 2.

Having thus told you whom ye fight against, I would now have you consider, Gentlemen, what it is for, that you thus engage against your King and Country, your Relations and Friends. It is to support a *German* Prince in the unjust Possession of the Throne; a Prince, who is the remotest Relation your King has, and yet was chosen as the nearest in Blood, being *Protestant*; a plain Evidence that

that hereditary lineal Succession, is truly the Law and Constitution of your Country; a Prince who knows but little of our Language, and less of our Constitution, who treats our Nobility with Neglect and ill Manners, and values nothing in the King's Dominions, but the Wealth and Treasures of them, which he has carefully laid out to enrich his own hereditary Estate, and to acquire more. A Prince who sits a Cypher on the Throne, cringing to neighbouring Powers, and employing at Home a Set of People to harass the Nations, whom (by their Behaviour) no Body could take to be Natives. You fight to maintain this Prince, and his hopeful Family, the very Scorn and Contempt of the *English* Nation, which has seen them. Many of you, to my Knowledge, have laugh'd at them, and made them the Subjects of your Diversion and Drol- lery, when you were well set in Company over a Bot- tle, and yet you'll now hazard your Lives and your Souls in the Field for them, only for the wretched View of rai- sing yourselves upon the Ruins of your Country.

If it was not to run this Paper into too great Length, I might insist farther on the Badness of your Cause, and shew, from every imaginable Topick, from Religion, Justice, Nature, Honour, Gratitude, Interest, and Safety, that no Age has ever produced a Juncture so favourable as the present, or so capable of engaging Men of Sense and Honour, to espouse the Side of Equity and Truth. But I hope, from the Hints I have given, you will reason yourselves into your Loyalty, and shew that you are really *Scotsmen*, by joining with an Army that has nothing at Heart but restoring their and your King to his own undoubted Right, and redeeming your Coun- try from Ruin and Destruction.

Do but reflect seriously on *Glencoe*, *Darien*, the Cru- elty, Blood and Forfeitures of 1716, the *South-Sea*, Ex- cise, and Corporation Schemes, the Numbers of Foreign Troops hired to enslave you, the many long Wars equally needless and expensive, the many Millions extorted from you since the *Revolution*; (more by far than ever your own Kings cost the Nation) think on your Losses and Disgraces by Sea and Land; think on *Carthagena*, *Tou- lon*

lon, Dettingen, Fontenoy, Alst, Ghent, Ostend; think how your own brave Troops have been led, not to Battle, but to Slaughter, to Execution abroad, while the Prince you have set over you (not daring to trust to the Affections of the People) solicites foreign Mercenaries to come and support his precarious Title, and tottering Possession. In short, do but think coolly on the History of *Britain*, since the Accession of this foreign Family, and then tell honestly, whether I have not aim'd at a just Representation of your sad Case, whether I have exaggerated any Particular, and whether you are not, by a secret Curse of Heaven, insensibly declined in your Riches, and Reputation, Valour and Strength; so that you may apply to your selves what was said of *Ephraim*, "Strangers have devoured his Strength, and he knoweth it not; yea gray Hairs are here and there upon him, but he knoweth it not." *Hosea vii. 9.* And will you choose to be for ever Villains and Slaves?

I am aware you are taught to say, That you disclaim the King on account of his Principles, both of *Religion* and *Government*; and that, if he were a *Protestant*, and had been bred with any tolerable Notion of the *British* Constitution, you would submit to him, and not oppose his Restoration.

Pray'e, Gentlemen, whose Fault is it that the King was bred a Papist? Was it his Choice to live in Exile, where he could have no other Education? Did not you banish him, when an Infant, into a Popish Country, and pass an *Act of Attainder* against him, if he should return to be instructed in our Religion; and have sent to all the Protestant Courts in *Europe* not to admit him, or to drive him thence if he should come thither; and have excluded him from the Crown, without any Reserve for him, tho' he should become a Protestant; and at the same Time declare openly, That you would not believe him, if he should? This seems hard Measure, an Injustice that has no Parallel, but that blasphemous Notion of Almighty *GOD*'s determining Men to be wicked, and then damning them for being so.

But let me ask of you, as Men of Sense and Seriousness,

ness, where did you learn that Difference in Religion absolves Subjects from their Allegiance to their lawful Prince ? Sure not from the Bible, there is neither Precept, nor Example, nor Permission in it all for any such Thing ; and if you are of the establish'd Church, your *Confession of Faith* teaches no such Doctrine, but the direct contrary, *Chap. 23.* Did our blessed Saviour, and his Apostles, refuse Submission to the *Roman Emperors*, because they were *Heathens* ? Or, was the Religion of Christ propagated in the World by Violence, Rebellion, and Disobedience to lawful Powers ? I'm told the *Great Mogul* is a *Mahumetan*, and the Generality of his Subjects *Gentiles*, and yet they submit to his Government. What ! is *Christianity* the only Religion that justifies Rebellion ? The King of *Poland* is now a Papist, but his Subjects in *Saxony* are Protestants ; as is the *Palatinate*, tho' the Elector be a Papist ; and a great Part of the Subjects of the *States General* are Papists ; if they all should rebel upon your Principle, (that Difference in Religion discharges Allegiance) what Confusion would this bring into the World ? what Government, or what Subjects would be safe ?

Suppose a Prince should, by lawless Violence, take away the Inheritance of his Subjects, on Account of Religion, would it not be thought Tyranny and Oppression in him ? And is it nothing in Subjects to take away their King's Right of Inheritance, on the same Account ? Is the Law a Rule to the King, and none to the Subjects ? Has every Body Liberty and Property, and a Right of Inheritance, but the King ? All the Lands in *Britain* are held of the Crown, and forfeitable to it, as the only Fountain of Property and Power : And can he, who gives Right to others, have none himself ? The King cannot take away the Right of the Subject, but according to Law ? And can the Subject dispose of the Crown its self, contrary to all Law ? It is incumbent on you, Gentlemen, to give a satisfying Answer to these Queries.

But pray, What Assurance have you of the King's being a Papist ? Is it because he was educated in a Popish Country, where he could learn nothing else ? The more

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Shame to them who drove him to that Necessity: And whatever the Mischief of that Education may be apprehended, it is owing to the Banishers of the Royal Family in 1641 and 1688. But if no Man of Sense had ever got above the Prejudices of his Education, there had been no Reformation from Popery. Is it not possible then for the King to get over his Prejudices? Indeed, if all *Protestants* follow your Example, by going contrary to all the received Maxims of Religion and Honesty, to keep your King from what is his Due, by as undoubted a Right, as any Man in *Scotland* holds his Estate; you give him but ill Encouragement to embrace a Religion so plainly contrary to the Principles of the Gospel. But, as his Majesty well knows, that the Injustice done him, under a Pretence of the *Protestant Religion*, is not authorised by the *Protestant Religion*, and has Ground enough to be assured, that it is disclaim'd by the very best *Protestants* in *Britain*: So I must still think, that the Evidence and Force of Truth (which is certainly on our Side) will convince him of any Mistakes he may have been under, and his happy Restoration give him an Opportunity, (with Honour and Safety) to declare, in the Words of our Creed, *That he is truly of the one holy Catholick Church, without the Addition of Roman.*

For my own Share, I thank G O D, I am as sincere a *Protestant*, as any Man in the *Island*; I am quite convinced our Principles and Worship are more conformed to the Word of G O D, than those of any others that differ from us: But if I did not think my Religion worth suffering for, if I did not think it the Care of Heaven, if I imagin'd there was any such Blemish or Defect in it, that the *Divine Author* of it would not preserve it, without my renouncing my King, and ruining my Country, for its Support, I would be ashamed to profess it any longer.

But let me ask, if you was resolved to have a King of your own Religion; why did you not chuse the King of *Prussia*, who is a *Calvinist*? Or why did you not cause your present Family (ere ye set them on the Throne) abjure *Consubstantiation*? Which is as absurd, and unintelligible, as any Point of all *Popery*; making the

the same thing to be two different things at the same Time, which even a Miracle cannot effect. Are not *Lutherans* rigid *Arminians*? have they not Pictures and Images in their Churches? do they Communicate with the other reformed? What Humanity or Hospitality did they shew to the *English* Reformers who fled thither from the *Marian* Persecution? Are ye not grossly partial then to exclude your King on account of Difference in Religion? while you set and keep a Stranger on his Throne, tho' liable to the same Objections.

This is Evidence enough that you are not in earnest, when you pretend the danger of Religion; or at least, That they who furnished you that Pretence, were not in earnest, but meant it only for a Sham, a word of Cant and Course, to serve an End; as that sacred thing Religion, has often been pretended to, by them who really had none, only to promote their own Views. Has any Body been louder in the Cry of *Popery*, and the *Pretender*, than *Tindal*, *Toland*, *Gordon*; the Authors of the *Rights*, and *Independent Whig*, these true Disciples of *Spinoza*, *Hobbs*, *Milton*, and *Shaftsbury*; at the same time that they were poisoning the World, by Writing, Printing, and Publishing, (with Impunity) their vile Books and Pamphlets; openly impugning the Miracles of *Moses* and *Christ*; and the truth of all revealed Religion. Can you think the Generality of the great Men in the *Island*, those especially in the Government, from the Throne downward, have any real concern for Religion, whether it sink or swim? Are not many of them abandoned to Sensuality, and Pleasure, Avarice and Oppression, debauch'd in their Principles, and disorderly in their Lives? Do they make any Conscience of hallowing the *LORD's Day*, or attending the publick Worship? And if at any Time they come thither, do they discover any Devotion, or Reverence for *GOD*? Does not their behaviour at Worship proclaim the Deadness of their Hearts, and that 'tis only for Fashion, Curiosity, or to qualify them for an office of Power, or Profit that they come thither at all? And can you think they are serious, when they tell you of the danger of *Popery*,

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Here you may Observe, (by a most memorable Example) how wise and just Almighty GOD is, in contriving Men's Punishments, so as they may read their Sin in them; and never venture to do Ill, that Good may come. The Revolution was brought about, under the specious Pretence of preserving Religion; and that very Revolution has given a deadly Blow to Religion, not only to the Practice, but to the very Profession of it: *Atheism*, and *Deism*, (falsly called Free-thinking) Infidelity, and Profaneness, have grown so fast of late, and met with such Encouragement from the People in Power, that if GOD of his Mercy, does not Restore our King and his Family, to be examples of Virtue, and Patrons of good Men, we have Reason to fear, the very Name and Profession of *Christianity* will soon be lost and forgotten in our guilty Island.

But to conclude this Article, let the King's Religion be what it will, he has given us all possible Assurance that ours shall be safe; he has solemnly promised, both by Word and Writing, (which he is as incapable of breaking or falsifying as any Man in Christendom) that he will maintain the Protestant Religion in his Kingdoms, and fence it from any Danger by such Laws, as shall, by the Advice of his Parliament, be thought necessary. And we have two Reasons to believe he is in Earnest in his Promise; *First*, That no Man of his Judgment and Wisdom, would venture the Loss of his Crown a second Time, for attempting to do what he plainly sees impracticable in *Britain*. And, *Secondly*, That it was the Pope, and Popish Princes combin'd to dethrone his Father, and 'tis his Protestant Subjects who are (under GOD) the chief Affecters of his own Right, and Promoters of his Restoration. It cannot therefore be his Intention to subvert our Religion; or if it were, it can never be in his Power, since he has none to do it but what we give him, and there can be no Security equal to that. Be ye therefore no longer amus'd or scared with groundless Fears of Popery, for, by your Revolution, the Christian Protestant Religion has suffered more in *Britain*, by the Increase

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of Deism, Infidelity, and the Contempt of GOD's Laws and Worship, than (I trust in GOD) it ever shall, or can do under the Administration of your lawful Sovereign.

As little Reason have you to be apprehensive of the other dreadful Danger, with which they would alarm your Fears, and deter you from your Duty, *viz.* That the King will make us all Slaves, by ruling Arbitrarily, without any Regard to the Laws, the Liberties, and Good of his People, but (being educated in the Maxims of Despotick Power) will undoubtedly transcribe French Tyranny into the British Constitution.

But pray ye, Gentlemen, allow me to ask again, Whose Fault was it that the King was educated in France? Was it not theirs who drove him into Exile, even in his Cradle? And will ye punish him for your Faults? Will ye never repair an Injury once done? It is not for nought the Scripture says, *Rebellion is as the Sin of Witchcraft*, *1 Sam. xv. 23.* which is seldom repeated of.

But, are Men always fond of the Government of the Country where they were bred? Sure that is not true. The Government of our own Country is Limited Monarchy, and yet many Britons have struggled for a Republick, and tried it to their Cost; and perhaps some Dutchmen would be glad of Monarchy, as a System more reasonable and supportable than their own; and the Revolution itself is Evidence enough, that Men are not always satisfied with the Government under which they have been bred, or they had not taken so desperate a Course to get rid of it. 'Tis true, that Expedient has not answered Expectation, you have gain'd nothing by it, but the sad Experience that your Condition, instead of mending, is grown worse, your Chains are heavier, and your Miseries greater; so that even your own Principles ought now to dispose you to another Revolution, by concurring to restore your King, the only Expedient to make you rich, happy, and free, or even safe. Never did your National Interest and Safety call louder upon you for this Effect than at present, if it was but to get you out of a Scrape, into which the Avarice and Folly of your Leaders has brought you, and put an End to an expensive, inglorious War, in which you have got no Honour or Advantage, and which you can now have no Hope to see determin'd by a Peace, unless upon such Terms as the Enemy is pleased to give you. The Invention of Man cannot now find another Expedient for obtaining a safe and honourable Peace, but by restoring your King, who can treat with more Confidence, or fight with more Advantage, your victorious Enemies.

But to give your Objection its whole Force, I shall suppose, that the King loves Arbitrary Government, what then? Will it follow of Consequence, that he must attempt to introduce it?

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Does every Man attempt to get what he is fond to have ? I believe many Men have Appetite for Power and Dignity, and some would wish to be Kings, but not one of Thousands attempt it, because of the many Difficulties and Dangers that ly in the Way. Can you imagine then, that a wise prudent Prince, train'd up in the School of Adversity, should still retain an Appetite for Arbitrary Power, or if he did, that he will ever aim at the Exercise of it ? Where that Exercise is so dangerous, and even unattainable, as it must ever be in *Britain*, considering the Opposition that must arise to it, from the Constitution, Custom, and Laws of our Country, and from the Inclinations of his whole People, even his best Friends, as well as bitterest Enemies. Reason and Experience must convince him, that such Difficulties are unsurmountable; and therefore we may be assured, that as a wise Man, he never will, and as an honest Man, he never can, attempt any such Thing, considering he has disclaim'd it, and given us his solemn Promise, that our Constitution and Laws shall be the Rule of his Government. Surely we may rely upon the Word of a Prince, till he has given some Ground to suspect his Sincerity.

But, dear *Country-men*, are you not aware, that this Objection (like the former) is nothing but Grimace and Cant, contrived to amuse and stir your Passions, and to bubble and cheat you out of your Duty and true Interests. For, if you were really as afraid of Arbitrary Power, as you pretend, Why did you chuse the Family now reigning ? Have not they been educated in Arbitrary Principles, and (in their own Country) long in the Practice of unlimited Power ?

I declare sincerely, I love no Arbitrary Government; but was I under the unhappy Necessity of submitting to one, and had my Choice, I would prefer the *French* to the *German* Yoke. For the first has a Frankness and Generosity to temper, to qualify and soften it : But a *German* Despoticism, being grafted on a Stock of a sullen, sowre, morse, bitter Nature, (congenial to that Nation) is by far the more dangerous, and dreadful of the two. The Experience you have had of your present Family, confirms what I have said. In the Space of thirty one long Years, you have tried the Temper of their Government ; have they ever done any valuable Act of Grace, or even of good Nature ? On the contrary, have not all Things been exaggerated to the highest Degree, and all Delinquents punished with the utmost Severity, unless it were those of the Army, who have been remitted, protected, and rewarded, for murdering the Lieges in cold Blood, on Purpose to strike Terror, and tell the World, what we are to expect from their Government; such as, *Pereous, Adams, and Long, &c.*

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I can think but of one other Scruple or Objection from you, which is not yet obviated, and it may soon be done now, viz. That you have taken Oaths, and promised Fidelity to your present Rulers; and therefore are engaged in Honour to stick by them.

Gentlemen, if by your Honour, you mean any Thing distinct from Conscience and Duty, you are not the Men you pretend to be, and do not deserve to be reason'd with; but if you mean true Honour, founded on Religion and Virtue, it will never justify or warrant your Obstinacy in the Wrong. Did Herod's Honour oblige him to take off *John Baptist's* Head, because he had rashly promised it? Or were these forty Assassines who conspired against *Paul*, obliged in Honour to put him to Death, because they had taken an Oath upon it? No, that may be the Honour of *Banditti* and *High-way-men*, but not of *Christians*, nor of *Gentlemen*. An unlawful Oath, can oblige to nothing but Repentance, and to repair past Mistakes by future Duty, and the sooner that be done, 'tis the better. It appears from what I have said, and I think I may appeal to your own Consciences, that you are at present engaged in a sinful Way, a Way offensive to GOD, and dangerous to your King, your Country, and your Souls. Will you then continue in Sin, in hope that this false Notion of Honour will save you? GOD forbid. After all the Bustle you have made about Religion, will you renounce the Substance of Religion, for this Shadow, this Phantasm of Honour? Believe me, Gentlemen, it will be more for your Honour to repent, than be damn'd.

I will not weary myself or you, by insisting farther in this plain, artless, but well meant Address; to them that are got above Passion, Prejudice, and personal Views, I have said enough; and to them who have not, I have said too much. You see you are now brought into a Dilemma, and have but one safe and honourable Way to get out of it; for Matters are now brought to that Issue, that we must either have our King restored, or War and Desolation perpetuated; we must now either vindicate the Liberty of our Nation, or be Slaves for ever; and not ordinary Slaves, but shackled the faster, for attempting to recover our native Liberty. Good GOD! shall any true hearted *Scotsman* lend a helping Hand to the Destruction of his King and Nation? or but stand by unconcerned, to see his dear Country made "a Desolation, an Astonishment, a Curse, and a Hissing!"

Consider these Things, shew yourselves Men, and let GOD do that which seemeth him good and right.



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I can think but of one other Scruple or Objection from you, which is not yet obviated, and it may soon be done now, viz. That you have taken Oaths, and promised Fidelity to your present Rulers; and therefore are engaged in Honour to stick by them.

Gentlemen, if by your Honour, you mean any Thing distinct from Conscience and Duty, you are not the Men you pretend to be, and do not deserve to be reason'd with; but if you mean true Honour, founded on Religion and Virtue, it will never justify or warrant your Obstinacy in the Wrong. Did Herod's Honour oblige him to take off *John Baptist's* Head, because he had rashly promised it? Or were these forty Assassines who conspired against *Paul*, obliged in Honour to put him to Death, because they had taken an Oath upon it? No, that may be the Honour of *Banditti* and *Highway-men*, but not of *Christians*, nor of *Gentlemen*. An unlawful Oath, can oblige to nothing but Repentance, and to repair past Mistakes by future Duty, and the sooner that be done, 'tis the better. It appears from what I have said, and I think I may appeal to your own Consciences, that you are at present engaged in a sinful Way, a Way offensive to GOD, and dangerous to your King, your Country, and your Souls. Will you then continue in Sin, in hope that this false Notion of Honour will save you? GOD forbid. After all the Bustle you have made about Religion, will you renounce the Substance of Religion, for this Shadow, this Phantasim of Honour? Believe me, Gentlemen, it will be more for your Honour to repent, than be damn'd.

I will not weary myself or you, by insisting farther in this plain, artless, but well meant Address; to them that are got above Passion, Prejudice, and personal Views, I have said enough; and to them who have not, I have said too much. You see you are now brought into a Dilemma, and have but one safe and honourable Way to get out of it; for Matters are now brought to that Issue, that we must either have our King restored, or War and Desolation perpetuated; we must now either vindicate the Liberty of our Nation, or be Slaves for ever; and not ordinary Slaves, but shackled the faster, for attempting to recover our native Liberty. Good GOD! shall any true hearted Scotsman lend a helping Hand to the Destruction of his King and Nation? or but stand by unconcerned, to see his dear Country made "a Desolation, an Astonishment, a Curse, and a Hissing!"

Consider these Things, show yourselves Men, and let GOD do that which seemeth him good and right.



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